The Schoole

of VViſedome.

Wherein all eſtates & degrees of men, may learne their ſeuerall Duties: Whoſe Morrall precepts are comprehended *in a ſmall Booke of Sentences.*

Gathered in order by *Tho. Timme.*

LONDON
Printed by *Edw. Allde.*
1601.

Wh. Kennett.

'95 - 4501

Cambridge University Library.
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To the Christian Reader.

MEn that loue compound Odour, choose Nose-gayes made of diuers flowers: And they which delight in mixt musicke, apply their eares to the sound of a full Consort: But such as loue the smell of simples, make choyse eyther of Roses wholely, or of Carnations, or such like by themselues. Likewise, he which would discerne and deuide some one part of Musicke, listeneth after that which hee best doth fancie, whether it be the Base, the Meane, or the Trebble. For the liking of the one sort, the fragrant flowers of Salomons Prouerbes, and the well tuned and delightfull sentences of Iesus the Sonne of Sirach, are in the Byble well composed. For the content of the other, I haue vndergone a Chimicall labour, to extract and seperate (as it were) from a Chaos, Salt, Sulphur, and Mercury: that is, out of one compound mat-

ter, to ſingle each ſimple by it ſelfe.

I haue not preſumed to adde any thing, no not one iot, but ſtrictly haue tyed my ſelfe to the letter of the word, and haue ſo linked euery ſentence of one ſort by tranſpoſition, that thou mayſt readily finde out with little ſtay, any ſpeciall ſentence for the morrall which thou deſireſt, within the compaſſe of the ſaid bookes: a ſpeciall help to thy memory.

Thou ſhalt (good Reader) purchaſe my paines heerein to thy benefit, one hundred folde in value more than the price of this booke. Thus wiſhing thee in Chriſt Ieſus all benediction, I commend it to thy reading and practice.

Tho. Timme.

The ſumme of this treatiſe, & *the order obſerued in the ſame.*

The firſt Acte or part, wherein are theſe perticulers.

Wiſedomes Forerunner or Prologue
Wiſedomes Oration.
Wiſedome ſheweth her Schollers the ready and direct way to her Schoole. Chap. 1.
Who they be that profit in Wiſedomes Schoole. Chap. 2.
The Diſcipline of wiſedomes Schoole. Chap. 3.

The 7. principall formes or degrees in Wiſdomes Schoole.

1 Childrens duety to their parents. Ca. 4.
2 Seruants duety to their maſters Ca. 5.
3 Maſters duety to their ſeruants. Ca. 6.
4 The mutuall duety belonging to the Paſtor and Flocke. Chap. 7.
5 The eſtabliſhment of the royall ſcepter, with the duety of Kinges and Princes. Chap. 8.

6 The duety of Counsellors and Magistrates, and the obedience of subiectes. Chap. 9.
7 The duety of married persons. Ch. 10
The crooked conditions of euill women Cha. 11.
Concerning adultery and fornication. Chap. 12.

The second Acte.

In the foure first Chapters, are contained the generall preceptes of wisedomes Morall Philosophy in perticuler.

In the fift, the vnaptnes of fooles to receiue wisedomes Philosophy, & theyr follies in perticular.

In the sixt: the vengeance which followeth those that forsake wisedome, and run after folly.

The Fore-runner of Wisedome: or Wisedomes Prologue.

O Ye foolish, how long Proue. 1. 22.
wil yée loue foolishnes: and the scornefull take their pleasure in scorning, and the fooles hate knowledge:

20 Wisedome cryeth without, shée vttereth her voice in the stréetes: shée calleth in the high stréete among the preasse in the entring in of the gates, & vttereth her words in the citty, saying.

1 My Sonne, if thou wilt receiue Prou. 2. 1
my words, and hyde my commaundementes within thée,

2 And cause thyne eares to harken vnto wisedome, and encline thine eare to vnderstanding.

9 Then shalt thou vnderstand righteousnes, and iudgement, and equity, and euery good path.

10 When wisedome entreth into thine heart, and knowledge delighteth thy soule,

11 Then shal counsel preserue thée, & vnderstanding shall kéep thée.

21 And deliuer thée from the euill way, and from the man that speaketh froward things,

13 And from them that leaue the waies of righteousnes, to walke in the wayes of darknes:

14 Which reioyce in doing euill, and delight in the frowardnes of the wicked,

15 Whose waies are croked, & they are lewde in their pathes.

Prou.3. 19 The Lord by wisdome hath layed the foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depthes are broken vp, and the clowdes drop downe their dew.

Prou.4. 9 Blessed is the man that getteth Wisedome: For thee shall giue thee a comely ornament to thy head, yea thee shall giue thee a Crowne of glorie.

16 Length

16 Length of dayes are in her right hand: and in her left hand, riches and glory. Prou. 3.

17 Her wayes are wayes of pleasure, and all her pathes prosperity.

18 She is a tree of life to them that lay holde on her: and blessed is the man that retaineth her.

5 Therefore my Sonne, get wisdom, get vnderstanding: forget not, neither decline from the wordes of my mouth. Prou. 4.

6 Forsake her not, and she shall kéep thée: loue her, & she shall preserue thée.

7 Wisedome is the beginning: get wisedome therefore, and aboue all thy possessions get vnderstanding.

The Fore-runner of wisdome.

WIsdome shall praise her selfe, & be honored in God, and reioyce in the middest of her people. Eccle. 4. 1.

2 In the congregation of the most high, shall she open her mouth and triumph before his power.

3 In the middest of her people shall she be exalted, and wondred at in the holy assemblie.

4 In the multitude of the chosen she shalbe commended, and among such as be blessed, she shalbe praised, and shall say, as followeth.

Wisdomes Oration.

Eccle.24.5. I (Wisdome) am come out of ỹ mouth of the most highe, first borne before all creatures.

Eccle.1. 1 For all wisdome commeth from the Lord, and hath bin euer with him, and is with him for euer.

4 Wisdome was created before all things, and the vnderstanding of my prudence from euerlasting.

9 It is the Lord which hath created me through the holy Ghost, he hath séene me, numbred me, and measured me.

Prou.8. 22 The Lord hath possessed me in the beginning of his way: I was before his workes of olde.

27 When he prepared the heauens, I was there: when he set the compasse vpon the déep. 28 When he established the cloudes aboue: when he confirmed

the

the Fountaines of the deep. 29 When he gaue his decree to the sea, that the waters should not passe his commaundement: when he appointed the foundations of the earth.

30 Then was I with him as a nourisher, & I was dayly his delight, reioycing alwayes before him: & toke my sollace in the compas of his earth.

10 He hath powred me out vpon all his workes, and vppon all flesh according to his gift: and giueth me aboundantly to them that loue him. Eccle.1.

31 Therefore my delight is to conuerse with the children of men. Prou.8.

8 I alone haue gon round about the compasse of heauen, and haue walked in the bottome of the depth. Eccle.24.

9 I possessed the waues of the sea, and all the earth, and all people and nations: and with my power, haue I trodden downe the hearts of all, both high and lowe.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of al things gaue me a commaundement, & he that made me appointed me a Tabernacle, and

said,

saide, let thy dwelling bein Iacob, and take thy inheritance in Israell, & roote thy selfe among my chosen.

12 He created me from the beginning, and before the world, and I shall neuer faile: In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 In the welbeloued Cittie gaue he me rest, and in Ierusalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lordes inheritance.

15 I am set vp on high like a Ceder in Libanus, and as a Cipres tree vpon the mountaines of Hermon.

16 I am exalted like a Palme tree about the bankes, and as a Rose plant in Iericho, as a fayre Olive tree in a pleasant fielde, and am exalted as a Palme tree by the water.

17 I smelled as the Cinnamon, and as a bagof spices: I gaue a sweet odour as the best myrrh, as Galbanum, & Onix, & sweet Storax, and perfume of Incence in an house.

18 As the Terebinth haue I stretch-

ed

ed out my branches, and my boughes are the branches of honour and grace.

19 As the vine haue I brought forth frute of swæt sauour, and my flowers are the frute of honour and Riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge, & of holy hope: I giue eternall things to all my children, to whom God hath commaunded.

21 In me is all grace of life & truth: In me is all hope of life and vertue,

13 Blessed is the man that findeth me, and the man that getteth vnderstanding. Pro.3.

14 For the marchandise thereof is better then the marchandise of Siluer, & the gaine therof is bettter then gold.

15 It is more precious then pearles, and all things that thou canst desire, are not to be compared vnto it.

32 Therefore now harken, O children, vnto me: Blessed are they that keepe my wayes. Prou.8.

33 Heare instruction & be wise & refuse it not: blessed is the man ỹ heareth me, watching daily at my gates & giuing attẽdance at the posts of my doores.

34 For

34 For he that findeth me, findeth life, and shall finde fauour of the Lord.

35 But he that sinneth against me hurteth his owne soule: and all that hate me, loue death.

6 Giue eare, for I will speake of excellent things, & the opening of my lips shall teach things that be right: 7 all the words of my mouth are righteous, and there is no lewdnes nor frowardnes in them.

12 I wisdome dwell with prudence, and I finde forth knowledge and counsailes.

15 By me Kings do raigne, & Princes decrée Iustice. 16 By me Princes rule, and the Nobles, & all the Iudges of the Earth.

Eccle. 6. 17 I loue them that loue me, & they that seke me early shall finde me.

18 Receiue then my Doctrine from thy youth vp: so shalt thou finde wisedome which shall indure till thy olde age: yea with them that know me, I abyde vnto the appearing of God.

19 Come to me as one that ploweth and soweth, and waite for my good fruits.

fruits, for thou shalt haue but little labour in my worke, but thou shalt eate of my fruites right soone.

33 If thou wilt, thou shalt be taught, and if thou wilt apply thy minde thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue doctrine: and if thou delight in hearing thou shallt be wise.

24 Harken therefore my sonne, receiue my doctrine and refuse not my counsaile. Eccle.6.

25 Put thy feete into my linkes, and thy necke into my chaine.

26 Bow downe thy shoulder vnto me, and beare me, and be not weary of my bandes.

27 Come vnto me with thy whole heart, and keepe my wayes with all thy power.

28 Seeke after me, and search me, & I will shew my selfe vnto thee: and when thou hast gotten me forsake me not. 29 For at the last, thou shalt finde rest in me, and that shalbe turned to thy ioy.

Chapter 1

Wisdome sheweth her Schollers the ready and dyrect way to her Schoole.

Feare of god Prou. 1 7. The feare of the Lord is the beginning of knowledge.

Prou. 9. 10 And the knowledge of holy things is vnderstanding.

Eccle. 19. 18 The feare of the Lorde is the first degree to be receiued of him, and wisdome obtaineth his loue:

20 Yea the feare of the Lord is all wisdome.

Pro. 15. 33 The feare of the Lord is the instruction of wisdome. The feare of the Lord leadeth to life, and he that is filled therewith shall continue, and shall not be visited with euill.

Eccle. 1 16 The feare of the Lord is a holy knowledge.

20 To feare God is the fulnesse of wisdome, & filleth men with her fruites

24 The feare of the Lord is the roote of wisdome, and her braunches are long life.

26 The

26 The feare of the Lord driueth out sinne.

22 The feare of the Lord is the crowne of wisdome.

11 The feare of the Lord passeth all things in clearenes. Eccle.25.

12 Blessed is the man to whom it is graunted: vnto whom shall hee be likned that hath attayned it?

7 Feare therefore the Lord, & depart from euill. Pro.3.

8 So health shall be to thy nauell, and marrow vnto thy bones.

26 In the feare of the Lord is an assured strength, and his children shall haue hope. Prou.14.

27 The feare of the Lord is a welspring of life, to auoide the snares of death.

14 Blessed is the man that feareth alway: but he that hardneth his heart shall fall into euill Prou 28.

13 The feare of the Lord is the beginning of his loue: and faith is the beginning to be ioyned vnto him. Eccle.25.

30 The loue of God is honorable wisdome, & to whom it appeareth in a vision, they loue it for the vision, & for Loue of god Eccle.7.

the knowledge of the great workes thereof.

Eccle. 2. 10 Yée that feare the Lord loue him, and your hearts shall be lightned.

16 They that feare the Lord will not disobay his word, & they that loue him will kéep his wayes.

Eccle. 13. 15 Loue the Lord then all thy life, & call vpon him for thy saluation.

Faith. Eccle. 2. 18 Yée that feare the Lord beléeue in him, and your reward shall not faile.

9 O yée that feare the Lord, trust in good things, and in the euerlasting ioy and mercy.

11 Consider the olde generations of men (yée children) and marke them well: was there euer any confounded that put his trust in the Lorde? Or who hath continued in his feare and was forsaken? Or whome did héeruer despise that called vpon him?

12 For God is gracious and mercifull and forgiueth sinnes, and saueth in the time of trouble, and is a defender of all those that séeke him in the truth

Eccle. 34. 13 The spirit of those that feare the Lord

Lord shall liue: for their hope is in
hym that can help them.
14 Who so feareth the Lord, feareth
no man, neither is afraide: for he is his
hope.
15 Blessed is the soule of him that fea-
reth the Lord: In whome putteth hée
his trust? who is his strength?
16 For the eyes of the Lord hath re-
spect vnto thē that loue him: he is their
mighty protection & strong ground, a
defence from the heate, and a shaddow
for the noone day, a succour from
stumbling, & an help from falling.
13 Woe vnto them that haue a fear- Eccle.2.
full and a faint heart, 14 For he be-
leeueth not, therfore shall he not be de-
fended.

Chap. 2.

Who they be that profit in Wisedomes Schoole.

Constant abiders in the right way. Eccle.39.24.

AS wisedomes waies are plaine &
right to the iust: so are they stum-
bling blockes to the wicked.
17 The path of the righteous is to de- Prou.16.
cline from euill; & he kéepeth his soule

that kæpeth his way.

Pro.19. 16 He that despiseth and looketh not to his waies shall dye.

pro,4. 26 Ponder then the path of thy fæte, and let all thy waies be ordered aright

27 Turne not to the right hand, nor to the left, but remoove thy fæte from euill.

Eccle. 4. 19 Wisdome will forsake him that goeth wrong, and will giue him ouer into the hands of his destruction.

Eccle.14. 23 Goe thou after her therefore, as one that sæketh her out, & lye in wayte in her waies.

prou.10. 17 He that regardeth instruction, is in the way of life: but he that refuseth correction goeth out of the way.

Louers of Gods word. Eccle 39. 1 He onely that applyeth his minde to the law of the most high, and is occupyed in the meditation thereof, sæketh out the wisdome of al the ancient, & exerciseth himselfe in the prophesies.

2 He kæpeth the sayings of famous men, and entreth in also to the secrets of darke sentences.

3 He sæketh out the mistery of graue sentences, and exerciseth himselfe in darke parables.

5 He

5 He wil giue his heart to reſort early vnto the Lord that made him, and to pray before the moſt high, and will open his mouth in prayer, and pray for his ſinnes.

Forſakers of euill. Eccle.7.

2 Depart from the thing that is wicked, and ſinne ſhall turne from thee.

3 My ſon, ſowe not vpon the furrowes of vnrighteouſnes, leaſt thou reap the ſeauen folde.

8 Binde not two ſins together: for in one ſinne ſhalt thou not be vnpuniſhed.

Cõfeſſors of their fault. Eccle.4. Eccle.20.

26 Be not aſhamed to cõfeſſe thy fault

2 For he that acknowledgeth his ſins ſhall be preſerued from hurt.

Hee that hideth his ſinnes ſhall not proſper: but he that confeſſeth and forſaketh them ſhall haue mercy.

4 How good a thing is it, when thou art reproued, to ſhew repentance: for ſo ſhalt thou eſcape wilfull ſinne.

Such as conuert & repẽt Eccle.20.

22 Vnto them that repent hee giueth grace to returne. Eccle. 17.

23 Returne then vnto the Lord, & forſake thy ſinnes: make thy prayer before his face, and take away the offence.

1 My ſonne, haſt thou ſinned? doe ſo Eccle.21.

no more, but pray for the former sins, that they may be forgiuen thée.

2 Flée from sinne as from a Serpent: for if thou cómest too nære it wil byte thée: the téeth of it are as the téeth of a Lyon, to slay the soules of men.

Eccle. 35. 3 To depart from euill is a thankful thing to the Lord: & to forsake vnrighteousnes is a reconciling to him.

Eccle. 18. 18 Get thée righteousnes before thou come to iudgement, learne before thou speake, & vse phisicke or euer ỹ be sicke.

19 Examine thy selfe before thou bée iudged, and in the day of thy visitation thou shalt finde mercy.

20 Humble thy selfe before thou bee sicke, & while thou maist yet sin, shew thy conuersion.

23 Thinke vpon the wrath that shall be in the end, & the houre of vengeance when he shall turne away his face.

Such as keep a cleane hart and a good conscience. Pro. 15. 15. Prou. 20. 15 A good conscience is a continuall feast.

9 And albeit, no man can say my hart is cleane, & I am cleane from sinne,

7 Yet he that walketh in his integrity is iust, & blessed shall his children be after him.

18 He that walketh vprightly shall be saued. Prou.28.

27 And yet he that is vpright in his way, is an abhomination to the wicked. Pro.29.

11 He that loueth pureness of heart, for the grace of his lips, the King shall be his friend. Prou.22.

17 Holines shall preserue & iustifie the heart, and giueth myrth and gladnes. Eccle.1.

23 Kéep then thy hart with diligence, for there out commeth life. Prou.4.

Chap.3.

The discipline of Wisedomes Schoole.

GIue admonition to the wise, & hée will be the wiser: teach a righteous man, and hee will encrease in learning. Admonition Prou.9.9.

31 The eare that harkneth to the correction of life, shal lodge among ỹ wise Prou.15.

32 He that refuseth instruction, despiseth his owne soule: but hee that obeyeth correction, getteth vnderstanding.

10 A reprofe entereth more into him that hath vnderstanding, than a hũdred Prou.17.

stripes

stripes into a foole.

Prou.25. 12 He that reprooueth the wise & the obedient eare, is as a golden eare-ring, and an ornament of fine golde.

Reprehentiõ Rebuke not a Scorner, least he hate thée: but rebuke a wise man and he will loue thée.

Prou.15. 12 A scorner loueth not him ỹ rebuketh him, neither wil he go to the wise.

Hee that loueth instruction loueth knowledge: but he that hateth correction is a foole.

Prou.13. 18 Pouerty and shame is to him that refuseth instruction: but he that regardeth correction shall be honoured.

Prou.15. 10 Instruction is euill to him that forsaketh the way, & he that hateth correction shall dye.

Prou.26. 4 Answere not a foole according to his foolishnes, least thou also be like him.

5 Answer a foole according to his foolishnes, least he be wise in his own cõceipt.

Prou.27. 22 Though thou shouldst bray a foole in a morter, yet will not his foolishnes depart from him.

Excommunication. 10 Cast out the scorner, & strife shal go out, so contention & reproach shal cease.
Prou.22.

Punishment 25 Smite a scorner and the foolish wil
Prou.19. beware:

beware: and reproue the prudent and he will vnderstand knowledge.

29 Iudgments are prepared for the Scorners, and stripes for the backe of the fooles.

30 The blewnes of the wounde, serueth to purge the euill, and the stripes within the bowels of the belley. Prou. 20.

11 When the Scorner is punished, the foolish is wise: and when one Instructeth the wise, he will receiue knowledge. Prou. 21.

Education of children.

6 Teach a childe in the trade of his way, and when he is oulde, he shall not depart from it. Prou. 22.

1 A wise sonne will obay the instruction of his father: but a scorner will heare no rebuke. Prou. 12.

24 He that spareth his rod, hateth his sonne: but he that loueth him chasteneth him betimes. Prou. 13.

18 Chasten thy sonne while there is hope: & let not thy soule spare him for his murmuring. Prou. 19.

15 Foolishnes is bound in the heart of a childe: but the rod of correction shall driue it away from him. Prou. 22.

13 Wilth hould not correction from Prou. 23.

the

the childe, If thou smite him with the rod, he shall not dye.

Prou. 29. 15. The rod, and correction, giue wisdome: but the childe set at libertie maketh his mother ashamed.

17 Correct thy sonne, & he will giue thee rest, and will giue pleasures to thy soule.

Eccle. 30. 1 He that loueth his sonne, causeth him ofte to feele the rod, that he may haue Joy of him in the end.

7 He that flattereth his sonne, byndeth vp his woundes, and his heart is greeued at euery crye.

8 An vntamed horse will be stubborne, & a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicateth, he shall make thee affraid: and if thou play with him, he shall bring thee to heauines.

10 Laugh not with him, least thou be sorry with him, & least thou gnash thy teeth in the ende.

11 Giue him no libertie in his youth and winke not at his folley.

12 Bowe downe his necke while he is young, and beate him on the sides

while

while he is a childe, least he ware stubborne, and be disobedient vnto thée, to bring sorrow on thy heart.

13 Chastise thy childe, & be deligent therein, least his shame grieue thée.

10 If thy daughter be not shamefast, Eccle. 26.
hould her straightly, least she abuse herselfe through ouer much libertie.

24 Keepe their body, and shew not Eccle. 7.
thy selfe cheareful toward them.

18 So long as thou liuest, and hast Eccle. 33.
breath, giue not thy selfe ouer to thy children.

20 For better it is that thy childe should pray vnto thée than that thou shouldest looke vp to the hands of thy children.

Chap. 4.

There are seauen principall degrees or formes in wisdomes Schoole: In the first, Children may learne their duetie to Parents.

Prou. 1. 8.

MY Sonne heare thy fathers Instruction, and forsake not thy mothers teaching.

9 For they shall be a comely ornament to thy head and as chaynes for thy necke.

Prou.6. 21 Binde them alway vppon thy heart, and tye them about thy necke.

22 It shall leadthée when thou walkest: it shall watch for thée when thou sléepest, and when thou wakest it shal talke with thée.

Prou. 19. 26 He that destroyeth his father or chaseth away his mother, is a lude and shamefull childe.

Prou. 28. 24 He that robbeth his father or his mother, & saith it is no transgression, is the companion of a man that destroyeth.

Eccle. 3 17 He that forsaketh his father shall come to shame, and he that angreth his mother is cursed of God.

Prou. 30. 17 The eye that mocketh his father, and dispiseth the instruction of his mother, let the Rauens of the valley picke it out, and the young Eagles eate it.

Prou. 20. 20 He that curseth his Father or his mother, his light shal be put out in obscure darkenes.

Eccle. 3. 11 Reioyce not at the dishonour of

thy

thy Father: for it is no honour vnto thee but shame.

13 Seing that mans glory commeth by his Fathers honour, & reproch of the Mother, is dishonour to the children.

22 Obay thy father that hath begotten thée, and and dispise not thy mother when she is olde. Prou. 23.

27 Honour thy Father from thy whole heart, & forget not the sorowes of thy mother. Eccle. 7.

28 Remember that thou wast borne of them, & how canst thou recompence them the things that they haue done for thée?

7 He that honoreth his father shall haue a long life: and hee that is obedient to the Lord, shall comfort his mother. Eccle. 3.

8 Hee that feareth the Lord, honoreth his parents, and doth seruice vnto them as vnto Lords.

9 Honour thy father and mother in déede and in word, and in all patience, that thou mayest haue Gods blessing, and that his blessing may abide with thée in the ende.

10 For

10 For the blessing of the father esta-
blisheth the houses of children, and the
mothers curse rooteth out the founda-
tions.

13 My sonne helpe thy father in his
age, and grieue him not so long as he
liueth.

14 And if his vnderstanding fayle,
haue patience with him, & dispise him
not when thou art in thy full strength

15 For the good intreatie of thy fa-
ther shall not be forgotten, but it shall
be a forteresse for thee against sinnes.

16 And in the day of trouble thou
shalt be remembred: thy sinnes also
shal melt away as the ice in faire wea-
ther.

PROV. 10.

1 A wise sonne therefore maketh a
glad father, but a foolish sonne is a
heauines to his mother.

Prov. 13.

1 A wise sonne will obey the instruc-
tion of his father: but a scorner will
heare no rebuke.

Prov. 15.

5 A fole despiseth his fathers instruc-
tions, but he that regardeth correction
is prudent.

Chap. 5.

The second forme or degree, concerning the duety of seruants to masters.

BE not hastie in thy tongue, neither slacke and negligent in thy workes. Eccle. 4. 29

27 Make not excuses when thou shouldst doe thy worke, neyther be ashamed thereof through pride, in the time of aduersity. Eccle. 20.

21 If a seruant say vnto his Master, I will not do as it pleaseth thee, though afterward he doth it, he shall displease him that nourisheth him. Eccle. 19.

19 A stubborne Seruaunt will not bee chastised with wordes, though hee vnderstand, yet will hee not answere. Prou. 29.

6 Hee that sendeth a message by the hand of a foole, is as hee that cutteth off the feete, and drinketh iniquity. Chap. 26.

26 Vnto the seruant that is wise, shall they that are free, doe seruice Eccle. 20.

He

He that hath knowledge will not grudge when he is reformed, and the Ignorant shall not come to honour.

Prou. 25. 13 As the coulde of the snowe in the time of harueſt, ſo is a faithfull meſſenger to them that ſend him: for he refreſheth the ſoule of his maſters.

Prou. 27. 18 He that keepeth the figge tree, ſhall eate the fruite thereof: ſo he that waiteth vppon his maſter, ſhall come to honour.

Prou. 17. 2 A diſcreet ſeruant ſhall haue rule ouer a lowde ſonne, & he ſhall deuide the heritage among the brethren.

Chap. 6.

The third Forme or degree, concerning the duetie of Maſtres toward ſeruants.

Eccle. 33. 29. IF thou haue a faithfull ſeruant, let him be vnto thee as thy owne ſoule: for in bloud haſt thou gotten him. If thou haue ſuch a ſeruant, intreate him as a brother: for thou haſt nede of him as of thy ſelfe.

Chap. 7. 20 Whereas the ſeruant worketh truely, Intreate him not euill, nor the hireling

hyzelinge that bestoweth himselfe wholely vpon thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, neyther leaue him a poore man.

30 Be not as a Lyon in thine owne house, neither beate thy seruauntes for thy fantasie, nor oppresse them that are vnder thee. Eccle. 4.

21 Hee that delicately bringeth vp his seruant from youth, at length he will be euen as his Sonne. Prou. 29.

3 The fodder, the whip, & the burden, belongeth vnto the Asse: Prou. 26.

23 And meate, correction, and worke, vnto thy seruant. Eccle. 33.

24 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, hee shall seeke libertie.

25 The yoke and the whip, bowe downe the hard necke: so tame thy euill seruant with the whips and correction.

26 Send him to labour, that hee goe not idle: for idlenes bringeth much euill.

27 Set him to worke, for that be-

length vnto him if hee be not obedient, put on more heauy fetters.

29 If thou intreate him euill, and he runne away, wilt thou seeke him?

28 But be not credulous to any, and without discretion doe nothing.

Chap. 7.

The fourth Forme, concerning the duety of Pastors toward their flocks, and the people toward them.

Prou 11.14. Where no counsell is, the people fall: but where many counsellors are, there is health.

30 The fruite of the righteous is a tree of life, and he that winneth soules is wise.

Prou.13. 14 The instruction of a wise man is the wel-spring of lyfe, to turne away from the snares of death.

Pro.27. 23 Be diligent to know the state of thy Flocke, and take heede to thy heardes.

22 Seeke not out the thinges that Eccle.3.
are too hard for thée, neither search
the things rashly which are too migh-
ty for thée.

23 But what God hath commaun-
ded thée, thinke vpon that with reue-
rence, and be not curious in many of
his workes: for it is not needfull for
thée to see with thine eyes, the thinges
that are secret.

24 Bee not curious in superfluous
thinges: for many things are shewed
vnto thée aboue the capacitie of men.

25 The medling with such hath be-
guiled many, and an euil opinion hath
deceiued their iudgement.

26 Thou canst not see without eyes,
professe not the knowledge therefore
that thou hast not.

29 Preach the word, and the doctrine Eccle.20.
of faith: for wisedome that is hid, and
treasure that is howded vp, what pro-
fit is in them both?

30 Better he is that keepeth his ig-
norannce secret, than a man that hyd-
eth his wisedome.

The sheepe or people must lyke-
wise, reuerently imbrace the Doc-

trine of their fathers.

Eccle.8. 8 Despise not the exhortation of the Elders that bee wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne Wisedome, and the Doctrine of vnderstanding, and how to serue great men without complaint.

prou.28. 9 He that turneth away his eare from hearing the law, his prayer shall be abhominable.

prou.13. 3 He that despiseth the word, shal be destroyed: but hee that feareth the commaundement shall bee rewarded.

Eccle.7. 31 Feare the Lord with all thy soule, and honour the priests, and giue them their portion as it is commaunded thee.

Eccle.14. 11 My Sonne doe good to thy selfe, of that thou hast, and giue the Lord his due offrings.

Eccle.35. 6 The offring of the righteous maketh the Alter fat, and the smell therof is sweet before the most high.

7 The sacrifice of the righteous is acceptable, and the remembraunce thereof shall neuer be forgotten.

8 Giue

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruites of thyne hands.

9 In all thy giftes shewe a chéerefull countenance, and dedicate thy tythes with gladnes.

10 Giue vnto the most high according as he hath inriched thée, and looke what thy hand is able, giue with a chéerefull eye.

11 For the Lord recompenceth, and will giue thée seauen times as much.

12 Diminish nothing of thy offering: for hee will not receiue it, and abstaine from wrongfull sacrifices.

10 So shall thy barnes be filled with abundance, and thy presses shal burst with new wine. Prouerb. 3.

Chapter 8

The fift degree or Forme establisheth the royall Throne, and Scepter of Kings, shewing their office and duety.

The gouernement of the earth is in the hand of the Lord, and when Eccle. 10. 1

time is, he will set vp a profitable Ruler ouer it.

Eccle 17. 15 He appointed a Ruler vpon euery people, when hee deuided the nations of the whole earth.

Prou.29. 4 A King by Iudgement maintayneth the Country: but a man receiuing gifties destroyeth it.

14 A King that Iudgeth the poore in truth, his Throne shall be established for euer.

Pro,20. 8 A King that sitteth in the Throne of Iudgement, chaseth away all euill with his eyes.

26 A wise King scattereth the wicked, and causeth the wheele to turne ouer them.

28 Mercy and truth preserue the king: for his Throne shall bee established with mercy.

Prou.21. 1 The Kings heart is in the hand of the Lord: as the Riuers of waters, he turneth it whether soeuer it pleaseth him.

Prou.25. 2 The Kinges honour is to search out a thing: but the heauens in heyght, and the earth in deepnesse, and the Kinges heart can no man

search

searth out.

14 The wrath of the King is as mes- Prou. 16.
sengers of death, but a wise man will
pacifie it.

28 In the multitude of the people is Prou. 14.
the honour of the King: and for the
want of the people, commeth the de-
struction of the Prince.

35 The pleasure of a king is in a wise
seruant: but his wrath shal be toward
him that is lewde.

12 It is an abhomination to Kings Prou. 16.
to commit wickednes: for the Throne
is established by Iustice.

13 Righteous lippes are the delight
of kings, and the king loueth him that
speaketh right things.

12 The Kings wrath is like the roa- Prou. 19.
ring of a Lyon: but his fauour is lyke
the dewe vpon the grasse.

15 In the light of the Kings counte- Prou. 16.
nance is life: and his fauour is as a
cloude of the latter raine.

2 Hee that prouoketh him to anger, Prou. 20.
sinneth against his owne soule.

22 A kingdome is lost through cru- Eccle. 10.
elty and pride.

3 An vniuste king destroyeth his peo-

ple:

ple: but where they that be in authority are men of vnderstanding, there the Citty prospereth.

Prou. 29. 12 Of a Prince that harkeneth to lies, all his seruants are wicked.

Prou. 25. 5 Take away the wicked from the King, and his throne shall be established in Righteousnes.

Prou. 28. 15 As a roaring Lyon and a hungry Beare, so is a wicked ruler over the poore people.

Prou. 28. 16 A Prince destitute of vnderstanding is a great oppressor: but hee that hateth couetousnesse shall prolong his dayes.

2 For the transgression of the Land there are many Princes therof: but by a man of vnderstanding and knowledge, a Realme endureth long.

Chapt 9.

The sixth degree concerning Counsellors and Iudges, and the obedience of subiectes vnto them.

Pro. 24. 6. WIth Counsell thou shalt enterprize thy war: and in the multitude

titude of them that can giue good coun-
sell, there is health.

4 O how pleasant a thing is it when Eccle. 25.
gray headed men minister Judgment,
& when the elders can giue good coun-
sell.

5 O how comely is wisdome vnto
aged men, and vnderstanding and pru-
dence to men of honour.

6 The crowne of olde men is to
haue much experience, and the feare of
God is their glory.

26 Surely it is not God to condemne Prou. 17.
the iust nor that the Princes should
smite such for equitie.

5 It is not good to accept the person Prou. 18.
of the wicked, to cause the righteous
to fall in Judgement.

2 As the Iudge of the people is him- Eccle. 10.
selfe, so are his officers: & what man-
ner of man the ruler of the Citie is,
such are all they that dwell therein.

23 It is not good to haue any respect of Prou. 24.
persons in Judgment: for he that say-
eth to the wicked, thou art righteous,
him shall the people curse, & the multi-
tude shall abhorre him.

3 To do Iustice and Iudgement, is Prou. 21.

more

more acceptable to the Lord than sacrifice.

It is ioy to the Iust to doe Iudgment: but destruction shall be to the workers of iniquitie.

Prou. 14. 34 Iustice exalteth a Nation: but sinne is a shame to the people.

Eccle. 7. 6 Seeke not to be made a Iudge, least thou be not able to take away iniquitie, and least thou fearing the person of mightie, shouldest commit an offence against thine vprightnes.

Prou. 27. 21 As is the fining pot for siluer and the furnace for Golde, so is euery man according to his dignitie.

Prou. 28. 28 When the wicked rise vp, men hide themselues: but when they perish the righteous increase.

Prou. 29. 2 When the righteous are in authoritie, the people reioyce: but where the wicked beareth rule, the wicked sigh.

Prou. 19. 10 Pleasure is not comely for a fole: much lesse for a subiect to haue rule ouer Princes.

Eccle. 26. 5 There be three things that my heart feareth: Treason in a Citty: the assemblie of the people: and false accusation

accusation: all these are more bitter than death.

6 In the congregation of the vngodly shal be a fire kindled, and among vnfaithfull people, shall the wrath be set on fire. Eccle. 16.

9 The congregation of the wicked is like to wee wrapped together: their ende is a flame of fire to destroy them. Eccle 21.

7 But the Lord spared not the olde Giants, which were rebellious, trusting to their owne strength: but confounded them.

Chap. 10.

The seuenth forme, concerning the matrimoniall State.

HEe that hath gotten a vertuous woman, hath begun to get a good possession: she is a helpe like to him self and a piller to rest vpon. Eccle. 36. 24

25 Where no hedge is there the possession is spoyled: and he that hath no wife wandreth too and fro mourning.

22 He y findeth a wife, findeth a good thing Prou. 18.

thing, & receiueth fauour of the Lord.

Prou. 12. 4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is a corruption in his bones.

Prou. 14. 1 A wise woman buyldeth her house, but the foolish destroyeth it with her owne handes.

Prou. 31. 10 Who shall finde a verteous woman? for her price is far aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 She will doe him good, and not euill, all the dayes of her life.

27 She ouerseeth the wayes of her household, and eateth not the bread of Idlenes.

28 Her children rise vp and call her blessed: her husband also shall prayse her: saying,

29 Many daughters haue done verteously, but thou surmountest them al.

30 Fauour is deceitefull, and beautie is vanitie, but a woman that feareth the Lord, she shall be praised.

31 Giue her of fruites of her handes

and

nd let her owne woꝛkes pꝛaise her in
he gates.

1 Blessed is the man that hath a vertuous wife: foꝛ the number of his yeares shalbe dubble. Eccle. 26.

2 An honest woman reioyceth her husband, and she shall fill the yeares of his life with peace.

3 A vertuous woman is a good poꝛtion, which shall be giuen foꝛ a gifte to such as faare the Loꝛd.

19 Childꝛen, and the building of a Cittie, maketh a perpetuall name, but an honest woman is counted aboue them both. Eccle. 40.

1 Be not Iealous ouer thy wife of thy bosome, neyther teach herby thy meanes, an euill lesson. Eccle. 9.

19 Depart not from a wise and good woman, that is fallen to thee foꝛ thy poꝛtion in the feare of the Loꝛd, foꝛ hir grace is aboue gould. Eccle. 7.

15 Drink the water of thy Cesterne and of the Riuers, out of the middest of thine owne well. Prou. 5.

18 Let thy fountaine be blessed, and reioyce with the wife of thy youth.

19 Let her be as the louing Hinde,

and

and pleasant roome: let her breastes satisfie thee at all times, and delight in her loue continually.

Chapter 11.

Concerning the crooked conditions of an euill woman, and the offences thereby.

Eccle. 26.7 A Neuill wife is a yoke of oxen, that draw diuers wayes: he that hath her, is as though he held a Scorpion.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shameles woman contemneth shame, but a shamefast woman will reuerence her husband.

26 A shameles woman is compared to a dog: but she that is shamefast reuerenceth the Lord.

27 A woman that honoreth her husband shall be Iudged wise of all: but she that displeseth him shall be blazed for her pride.

5 A loud crying woman & a babler, let her be sought out to driue away the enemies: the minde of euery man that liueth with such, shall be conuersant among the troubles of warre.

6 The sorrow and greife of the heart is a woman that is Jealous ouer another: and she that communeth with all, is a scourg of the tongue. Eccle. 26.

8 A drunken woman, and such as cannot be tamed, is a great plague for shee cannot couer her owne shame.

11 The greatest heauines is the heauines of the hart, & the greatest mallice is the mallice of a woman. Eccle. 25.

18 I had rather dwell with a Lyon & a Dragon, then to keepe house with a wicked wife.

19 The wickednes of a womā changeth her face, and maketh her countenance blacke as a sacke.

20 Her husband is sitting among his neighbours: because of her he sigheth sore ore he beware.

21 All wickednes is but little to the wickednes of a woman: let the portion of the sinner fall vpon her.

23 The cōtenteons of a wife are like a Prou. 19.

continuall

continuall dropping.

24 But a prudent wife commeth of the Lord.

Prou. 21. 9 It is better to dwell in a corner of the house top, than with a contentious woman in a wide house.

Chapter 12.

Concerning adultery and fornication

Prou. 2. 10. When wisdome entereth into thy heart, and knowledge delighteth thy soule,

16 Then it shall deliuer thee from the strange woman, euen from the stranger which flattereth with her wordes.

17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.

18 Surely her house tendeth vnto death, and her pathes vnto the dead.

19 All they that goe vnto her returne not againe, neyther take they hould of the wayes of life.

Prou. 5. 3 The lippes of a strange woman drop as an honney combe, and her mouth

mouth is more soft then oyle:

4 But the ende of her is bitter as wormwood, and sharp as a two edged sword.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eyelidds. Eccle 26.

25 Desire not her beauty in thyne hart, neyther let her take thee with her eyelids. Prou. 6.

26 For because of the whorish woman, a man is brought to a morsell of bread, and a woman will hunt for the precious life of a man.

6 As I was in the window of my house, I looked through my window, Prou. 7.

7 And I saw among the foles, a yong man destitute of vnderstanding,

8 Who passed through the streete by her corner, and went toward her house,

9 In the twy-light in the euening, when the night began to be blacke and darke.

10 And behelde there met him a woman with an harlots behauiour, and subtill in heart.

13 So she caught him and kissed him, and with an impudent face sayd vnto

him.

14 I haue peace offringes: this day haue I payde my vowes.

15 Therefore came I forth to méete thee, that I might sée thy face: and I haue found thée.

16 I haue decked my bed with ornaments, Carpets, and laces of *Ægipt*.

17 I haue perfumed my bedde with Myrrh, Aloes, and Cinamon.

18 Come, let vs take our fill of loue vntil the morning: let vs take our pleasure in dalliance.

19 For my husband is not at home, he is gone a iorney a far off. he hath taken with him a bag of siluer, and will come home at the day appointed.

20 Thus with her great craft, shée caused him to yéeld, and with her flattering lips she entised him.

21 And he followed her straite waies, as an Oxe that goeth to the slaughter, and as a foole to the stockes for correction.

22 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that he is in danger.

Prou. 23. 27 For a whore is a deepe pytt, and

a strange woman is as a narrow pit.

2 Giue not thy life to a woman, least she ouercome thy strength, and so thou be confounded. Eccle. 9.

3 Wæte not a harlot least thou fal into her snares.

6 Cast not thy minde vpon harlots in any mäner of thing, least thou destroy both thy selfe and thine inheritage.

9 Euery woman that is a harlot shall be troden vnder foote as dung, of euery one that goeth by the way.

17 All bread is swæt to a whoremonger, he will not leaue it off till he perish. Eccle. 23.

18 A man that breaketh wedlocke, and thinketh thus in his heart: Who sæth me? I am compassed about with darkenes: the walles couer me: no body sæth me: whome næde I feare: the most high will not remember my sins.

19 Such a man onely feareth the eies of men, and knoweth not that the eies of the Lord are tenne thousand times brighter than the sunne, beholding all the wayes of men, and the ground of the deep, and considereth the most secret parts.

21 The same man shall bee punished

in the stréetes of the Citty, and shall be chased like a young horse foale, & when he thinketh not vpon it, he shall be taken: thus shall hee be put to shame of euery man, because he would not vnderstand the feare of the Lord.

22 And thus shall it goe also with euery wife that leaueth her husband, & getteth inheritaunce by another.

23 For first she hath disobayed the law of the most high: and secondly, shee hath trespassed against her owne husband: and thirdly, she hath played the whore in adultery, and gotten her children by another man.

24 She shall bee brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shal she leaue, and her reproach shall not bee put out.

Prou. 7. 24 Heare me now therefore (O children) and harken to the wordes of my mouth.

25 Let not thy heart decline to

her wayes: wander thou not in her pathes,

26 For she hath caused many to fall downe wounded, and the strong men are all slaine by her.

27 Her house is the way vnto the graue, which goeth down to the chambers of death.

Chap. 1.

The second Acte, concerning Wisdoms morrall Philosophy: Wherein Diuine Wisedome, exhorteth to shun euill company.

MY Sonne, if sinners intice thée consent thou not. Prou. 1. 10.

11 If they say come with vs, we will lay wayte for bloud, and lye priuily for the Innocent without a cause:

12 Wee will swallow them vp aliue like a graue euen whole, as those that goe downe into the pit.

13 Wee shall finde all precious riches, and fill our houses with the spoyle.

14 Cast in thy lot among vs, we will all haue one purse.

15 My Sonne, walke not thou in the way with them: refraine thy foote from their path.

16 For their feete run to euill, and make haste to shed bloud.

Prou.4. 14 Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoyde it and goe not by it, turne from it, and passe by.

16 For they cannot sleep except they haue done euill: and their sleepe departeth, except they cause some to fall.

Prou. 13. 20 Yet that walketh with the Wise, shall be wise: but the companion of fooles shall be afflicted.

Eccle.13. 16 Euery beast loueth his like:

17 And euery man will keep company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

Eccle.12. 15 Who will haue pitty of the charmer, that is stinged of the Serpent? so is it with him that keepeth company

with

with a wicked man, and wrappeth himselfe in his sinnes.

7 Depart therefore from the foolish man, when thou perceiuest not in him the lips of knowledge. Eccle. 14.

Euill conuersation.

THere is a way that seemeth right to a man: but the issues therof are the way of death. Prou. 14. 12

9 The way of the wicked is an abhomination to the Lord: but he that loueth him followeth righteousnes. Prou. 15.

16 A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead. Prou. 21.

Better is the poore, that walketh in his vprightnesse, than hee that abuseth his lips and is a foole.

The good and euill that commeth by the tongue.

THe mouth of a righteous man, is as a wel-spring of life: but iniquity couereth the mouth of the wicked. Prou. 10. 11.

13 In the lippes of him that hath vnderstanding, wisedome is found.

14 But the mouth of a foole is a pre-
sent destruction.

Prouerb.10. 20 The tongue of the iust man is
fined as siluer:

21 And the lippes of the righteous
fede many.

31 The mouth of the Iust shall bée
fruitefull in wisedome: but the tongue
of the froward shall be cut out.

32 The lippes of the righteous know
what is acceptable.

Prou.12. 14 A man shall be saciate with good
things by the fruite of his mouth.

18 There is that speaketh wordes
like the pricking of a sword: but the
tongue of wise men is health.

Gentle words.

Prou.16.24 FAyre words are as a honey combe,
sweetnes to the soule, and health to
the bones.

Prou 15. 1 A soft aunswere putteth away
wrath: but grieuous wordes stir vp
anger.

Eccle.18. 14 My Sonne, when thou doest good
reprooue not: and whatsoeuer thou
giuest, vse no discomfortable wordes.

15 Shall

15 Shall not the dewe asswage the heate? so is a word better than a gift.

16 Loe is not a word better then a good gift? but a gracious man giueth them both.

13 A wise man with his words maketh himselfe to be beloued. Eccle. 20.

11 A word spoke in his place, is like Apples of Golde with pictures of Siluer. Prou 25.

28 They that haue vnderstanding, deale wisely in wordes: they vnderstand the truth and righteousnesse, and power out with modesty graue sentences for mans life. Eccle. 18.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

Silence.

HE that kæpeth his mouth, kæpeth his life: but hee that openeth his lips destruction shall be to him. PROV. 13.3

23 He that kæpeth his mouth & his tong, kæpeth his soule from afflictions PROV. 21.

If thou hast vnderstanding answere thy neighbor, if not, lay thy hand vpon thy mouth, least thou be trapped in an vnfruitfull word, and so be blamed.

Prou 25. 9 Debate thy matter with thy neighbour, and discouer not the secret to another.

10 Least he that heareth it, put thée to shame, and thy Infamie doe not cease.

Prou. 29. 11 A foole powreth out all his minde but a wise man kéepeth it in till afterward.

Eccle. 8. 17 Take no counsell at a foole: for he cannot kéepe a thing close.

19 Open not thy heart to euery one least he be vnthankfull to thée and put thée to reproofe.

Eccle. 19. 7 Rehearse not to another that which is tould to thée: so thou shalt not be hindred.

8 Declare not others mens manners neyther to friend nor foe: & if the sinne appertaine not vnto thée, reueale it not.

9 For he will harken vnto thée, and marke thée, and when he findeth opportunitie, he will hate thée.

10 If thou hast heard a word against thy neighbour, let it die with thée, and be sure it will not burst thée.

11 a foole trauaileth when he hath heard

heard a thing, as a woman that is about to bring forth a childe.

As an arrow that sticketh in ones thigh: so is a word in a fooles heart.

16 But who so discovereth secrets, loseth his credit, and findeth no friend after his will. Eccle. 27.

26 Who shall set a watch before my mouth and a seale of wisdome vppon my lippes, that I fall not sodenly by them, and that my tongue destroy me not? Eccle. 22.

Tale-bearers.

BE not counted a tale bearer, and lie not in wayte with thy tongue, for an evil condemnation is over him that is double tongued: but he that is a backebiter, shall be hated, envied, and confounded. Eccle. 5, 15

Modesty of young men in silence.

THou that art young speake if need be, and yet scarsely when thou art twise asked. Eccle. 32. 8

9 Comprehend much in few words, in many things be as one that is ignorant: bee as one that understandeth and yet hould thy tongue.

10 If thou be among great men, com-

pare

pare not thy selfe to them: and when an Elder speaketh, babble not much.

11 Giue eare and be still, and for thy good behauiour thou shalt be loued.

Counsell taking.

Eccle. 23.7. SEeke no counsell at him of whome thou art suspected: and disclose not thy counsell to such as hate thée.

8 Euery counsellor praiseth his own counsell: but there is some that Counselleth for himselfe.

9 Beware of the Counsellor, and be aduised afore, whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thée,

10 And say vnto thée, thy way is good, and afterward hee stand against thée, and looke what shall be come of thée.

11 Aske no Counsell of him that is without Religion: nor of Iustice of him, that hath no Iustice: nor of a woman, touching her, ouer whome she is Iealous: nor of a coward in matters of warre: nor of a Merchant concerning exchange: nor of a buyer for the sale: nor of an enuious man touching thankefulnesse: nor of the vnmer-

vnmercifull touching kindenesse: nor of an vnhonest man, of honesty: nor of the slouthfull for any labour: nor of a hyrelling, for the finishing of a work: nor of an idle Seruant for much busines: harken not to these in any matter of Counsell.

12 But bee continuall with a godly man, whom thou knowest to keepe the commaundements of the Lord, whose minde is according to thy minde, and is sorry for thee when thou stumblest.

13 Take Counsell of thine owne heart: for there is no man more faithfull vnto thee than it.

14 For a mans minde is sometime more accustomed to shewe more than seauen watchmen, that sit about in an high Tower.

15 And aboue all this, pray to the most high, that he will direct thy way in truth.

16 Let reason goe before euery enterprize, and Counsell before euery action.

Chapter 2.

The euill of the tongue corrupteth good manners.

Prou. 12. 13 The euill man is snared by the wickednes of his lippes.

Pro. 15. 2 And the mouth of the foole bableth out foolishnes.

4 The frowardnes of the tongue is the breaking of the minde.

14 And the mouth of the foole is fed with foolishnes.

prou. 17. 4 The wicked giueth heede to false lyps, & a lyar harkeneth to the naughtie tongue.

7 A fooles mouth is his owne destruction and his lipppes are a snare for his soule.

Loquacitie & Babling.

Prou. 10 19. In many wordes there cannot want enyquitie: but he that refrayneth his lippes is wise.

Prou. 14. 23 In all labour there is aboundance but the talke of the lippes bringeth onely want.

Pro. 25. 28 The heart of the righteous studyeth to answere: but the wicked mans

mans mouth bableth euill things.

14 Make not many wordes when thou art among the elders: neyther repeate a thing in thy prayer. Eccle.7.

20 A man full of wordes is daungerous in his cittie: and he that is rash in his talking shall be hated. Eccle.9.

6 He that refraineth his tongue, may liue with a troblesome man, and he that hateth babling shall haue lesse euill. Eccle.19.

6 Some man houldeth his tongue because he hath not to answer: and some keepeth silence, wayting a conuenient time. Eccle.20.

7 A wise man will holde his tongue till he see opportunitie: but a trifeler, and a foole will regard no time.

8 He that vseth many words, shall be abhorred.

Slaundring and false witnes bearing.

A tongue that beareth false witnes bringeth death. Eccle.28.11

12 If thou blow the sparke, it shall burne, if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 Abhorre

13 Abhorre the slaunderer, and double tongued: for such haue destroyed many that were at peace.

14 The double tongued hath disquieted many and driuen them from Nation to nation: strong Cities hath it broken downe, and ouerthrowne the houses of great men the strength of the people hath it brought downe, and bin the decay of mightie Nations.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so harkeneth vnto it shall neuer finde rest, & neuer dwell quietly.

17 The stroke of the rod maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sworde: but not so many as haue fallen by the tongue. &c.

24 Hedge thy possession with thornes and make doores and barres for thy mouth.

Prou.13. 5 A righteous man hateth lying wordes; but the wicked causeth slander and shame.

17 H

17 He that speaketh truth will shew righteousnes: but a false witnes useth deceit. Prou.12.

5 A faithfull witnes will not lye: but a false record wil speake lyes. Prou.14.

25 Faithful witnes deliuereth soules but a deceiuer speaketh lyes.

5 A false witnes shall not be vnpunished: and he that speaketh lyes shall not escape. Proü.19.

28. A wicked witnes mocketh at Iudgement: & the mouth of the wicked swalloweth vp iniquitie.

28 Be not a witnes against thy neighbor without cause: for wilt thou deceiue with thy lippes? Prou.24.

18 A man that beareth false witnes against his neighbour, is like a ham and a sworde, and a sharpe arrowe. Prou.25.

12 So we not a lye against thy brother, neyther doe the same against thy friend. Eccle.7.

13 Use not to make any manner of lye: For the custome thereof is not good.

23 A lye is a wicked shame in a man: yet it is ofte in the mouth of the vnwise. Eccle.20.

24 A Theefe is better than a man that is accustomed to lye, but they both shall haue destruction to heritage.

25 The conditions of lyers are vnhonest, and their shame is euer with them.

Swearing.

Eccle 23.9. ACustome not thy mouth to swearing, for in it there are many falles, neyther take vp for a custome the naming of the Holy one: for thou shalt not bee vnpunished for such things.

10 For as a seruant which is ofte punished, cannot bee without some scarre: so he that sweareth and nameth God continually, shal not be faulteles.

11 A man that vseth much swearing shall be filled with wickednes, and the plague shall neuer goe from his house, when he shall offend, his fault shall bee vppon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death, God graunt that it be not

found

found in the heritage of Iacob.

The talke of him that sweareth much, maketh the hayre to stand vp: & to striue with such stoppeth the eares.

Cursing.

WHen the vngodly curseth Sathan, he curseth his owne soule. Eccle. 21.27

2 As the sparrow by flying, and the Swallow by flying escape, so the curse that causeleste shall not come. Prou. 26

Flatterie.

MEddle not with him that flatte-reth with his lippes. 28 For a flattering mouth causeth ruine. Prou. 20. 19. Prou. 26

23 He that rebuketh a man, shall finde more fauour at the length than he that flattereth with his tongue. Prou. 28.

5 A man that flattereth his neighbour spreadeth a net for his steppes. Prou. 29.

23 A flatterer, when thou art present will speake sweetly, and prayse thy wordes: but at the last he will turne his taile, and slaunder thy saying. Eccle. 27.

24 Many things haue I hated, but nothing so euill as such a one, for the Lord also hateth him.

Dissimulation and Hypocrisie.

Prou. 26. 18 As he that sayneth himselfe mad causeth fyerbrads, arrowes, & mortall things: so dealeth the deceiptfull man with his friend, and sayth: am not I in sport?

Eccle. 1. 34 Be not an hypocrit that men should speake of thée, but take heede what thou speakest.

Eccle. 3. 28 An heart that goeth two wayes shall not prosper.

Eccle. 1. 33 Such are they that come to the Lord with a double heart.

Eccle. 19. 25 There is some that being about wicked purposes, do bow downe themselues & are sad, whose inwardes parts burne all together with deceipt: hee looketh downe with his face, and sayneth himselfe deafe: yet before thou perceiue, he will be vpon thée to hurt thée.

26 And though he be so weake that he can doe thée no harme, yet when he may finde opportunitie, he will do euill.

The prayer of the wicked.

Eccle. 34. 20. THe most high doth not allowe the offrings of the wicked, neither is he pacified for sinne, by the multitude

of a sacrifice.

27 The sacrifice of the wicked is an abhomination: how much more when he bringeth it with a wicked minde? Prou.21.

26 He that washeth himselfe because of a dead bodie, and toucheth it againe, what auaileth his washing? Eccle.34.

27 So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doth his fasting helpe him?

Chapter 3.

Seekers of mischeife to others.

WHo so diggeth a pit shal fal therin: and he that rouleth a stone it shall returne vnto him. Prou.26.27

26 He that layeth a stone, in his neighbours way, shall stumble thereon, and he that layeth a snare for another, shall be taken in it himselfe. Eccle.27.

10 He that causeth the righteous to goe astray by an euill way, shall fall into his owne pit. prou.28.

27 He that worketh euill, shall be wrappeb in euill, and shall not know from whence they come vnto him. Eccle.27.

29 They

29 They that reioyce at the fall of a righteous, shall be taken in the snare and anguish shal consume them before they dye.

Prou. 24. 15 Lay not waite O wicked man against the house of the righteous, and spoyle not his resting place.

17 Be thou not glad when thine enemie falleth, and let not thy heart reioyce when he stumbleth, least the Lord see it and it displease him, and he turne his wrath from him.

16 For a Iust man falleth seauen times, & riseth againe: but the wicked fall into mischéefe.

Bloudshed and violence.

Prou. 28.17 A Man that doth violence against the bloud of a person, shall flye vnto the graue, and thy shall not stay him.

Prou. 29. 10 Bloudy men hate him that is vpright, but the Iust haue care of his soule.

Eccle. 11. 32 Of one little sparke is made a great fier, and of one deceiptfull man is bloud increased: for a sinfull man layeth waite for bloud.

Eccle. 34. 22 The bread of the néedfull is the life

life of the poore, and he that defraudeth him thereof is a murderer.

23 He that taketh away his neighbors liuing, slayeth him, and he that defraudeth the labourer of his hyer, is a bloud shedder.

Crueltie and Oppression.

RObbe not the poore, bycause he is poore, neyther oppresse the afflicted in Iudgement. Prou. 22. 22

23 The poore speake with prayers but the rich answere rougly. Prou. 18.

20 He that taketh away the garment in the colde season, is like vinegar powred vpon Niter (which melteth and consumeth it) or like him that singeth songs to a heauie heart. Prou. 25.

3 A poore man, if he oppresse the poore is like a raging raine that leaueth no foode. Prou. 28.

14 There is a generatiō whose teeth are as swoordes, and their chawes as knifues to eat vp the afflicted out of the earth, and the poore from among men. Prou. 30.

3 The rich dealeth vnrighteously and threateneth withall: but the poore being oppressed must intreate. If the rich haue done wrong, hee must yet be intreated: Eccle. 13.

treated: but if the poore haue done it, he shall straight wayes be threatned.

4 If thou be for his profit he vseth thee if ỹ haue nothing he will forsake thee.

5 If thou haue any thing he will liue with thée yea he will make thee a bare man, and wil not care for it.

9 If he haue need of thée, he will defraud thée, and will laugh at thée, and put thée in hope, and giue thée all good wordes, and say what wantest thou.

Eccle.21. 5 The prayer of the poore going out of the mouth, commeth vnto the eares of the Lord, and Iustice is done him incontinently.

Eccle.35. 13 He heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles, nor the widdow, when shee powreth out her prayer.

15 Doth not the teares runne downe the widdowes chéekes: and her crye is against him that caused them: for from her chéekes, doe they goe vp to heauen, and the Lord which heareth them, doth accept them.

Couetousnes, Sacriledge and vsury

Prou.18. 11 The rich mans riches are his strong

strong Citty, and as a high wall in his imagination.

21 An heritage is hastily gotten at the beginning, but the end thereof shal not be blessed. Prou. 20.

4 Trauaile not too much to be rich: but cease from thy wisedome. prou. 23.

5 Wilt thou cast thine eyes vpon it which is nothing? for riches take her to her wings as an Eagle, and flyeth into the heauen.

20 The graue and destruction can neuer be ful, so the eyes of man can neuer be satisfied. prou. 27.

8 He that increaseth his riches by vsury and interest, gathereth them for them that wil be merciful to the poore. Prou. 28.

20 A faithfull man shall abound in blessings: but he that maketh haste to be rich shall not be innocent.

22 A man with a wicked eye hasteth to riches, and knoweth not that pouerty shall come vpon him.

9 There is nothing worse then a couetous man: there is not a more wicked thing then to loue money, for such a one would euen sell his owne soule. Eccle. 10.

Eccle. 14. 9 A couetous mans eye hath neuer enough of a portion, and his wicked mallice withereth his owne soule.

Eccle. 21. 8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Eccle. 31. 1 Waking after riches, pineth away the body, and the care thereof driueth away sléep.

6 Many are destroyed by the reason of gold, and haue found their destruction before them.

7 It is a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the rich which is found without blemish, and hath not gone after golde, nor hoped in money and treasures.

Pro. 13. 11 The riches of vanity shall deminish.

Eccle. 5. 8 Trust not then vnto thy riches, for they shall not helpe thée in the day of punishment, and vengeance.

Prou. 20. 25 It is a destruction for a man to deuour that which is sanctified.

Brybes

Brybes.

A Wicked man taketh a gift out of the bosome, to wrest the wayes of Iudgement. Prou.17.23.

27 He that is greedy of gaine troubleth his owne house. but he that hateth gifts shall liue. Prou.15.

28 Rewardes and giftes blinde the eyes of the wise, & make them dumbe, that they cannot reprooue faults. Eccle.20.

12 All brybes and vnrighteousnesse shall be put away, but faithfulnes shal endure for euer. Eccle.40.

Deceipt and theft.

HE that is partner with a thiefe, hateth his owne soule: he heareth cursing and declareth it not. Prou.29.24.

1 False ballances are an abhomination to the Lord: but a perfect waight pleaseth him. Prou.11.

18 The wicked worke a deceiptfull worke: but hee that soweth righteousnes, shal receiue a sure reward.

20 Deceipt is in the hart of them that imagine euill. Prou.12.

27 But the deceiptfull man roasteth not that he tooke in hunting.

29 A wicked man deceiueth his Prou.16.

neigh-

neighbour, and leadeth him into the way that is not good.

Prou. 20. 10 Diuers waights, and diuers measures, both these are euen abhomination to the Lord.

14 It is naught, it is naught sayth the buyer, but when he is gone a part he boasteth.

17 The bread of deceipt is swéet to a man: but afterward, his mouth shalbe filled with grauell.

prou. 21. 6 The gathering of tresures by a deceiptfull tung, is vanity tossed to & fro of them that séeke death.

7 The robbery of the wicked shal destroy them: for they haue refused to execute Iudgement.

Prou 22. 28 Thou shalt not remoue the auncient boundes, which thy fathers haue made.

Prou. 23. 10 Neither shalt thou enter into the fieldes of the fatherlesse.

An euill Conscience.

Prou. 10. 24 THat which the wicked feareth, shall come vpon him.

29 The way of the Lord is strength to the vpright man: but feare shall bée for the workers of iniquity.

13 Euen in laughing the heart is sorowful, and the end of that mirth is heauines. Prou.14.

14 The wicked flée when none pursueth: but the righteous are bolde as a Lyon. Prou.28.

2 Blessed is hee that is not condemned in his owne conscience, and is not fallen from his hope in the Lord. Eccle.14.

The Niggard.

RIches are comely for a niggard. Eccle.14.3.

4 He that gathereth together frō his owne soule, heapeth together for others, that will make good cheere with his goods.

5 He that is wicked vnto himself, to whom will he be good? for such a one can haue no pleasure in his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a reward of his wickednes.

7 And if he doe any good, he doth it not knowing thereof, and against his will, and at the last he declareth his wickednes.

10 A wicked eye, enuyeth the bread, and there is scarsenes vpon his table.

26 He that withdraweth the corne, the people Prou.11.

people wil curse him: but blessing shal bee vppon the head of him that selleth corne.

Prou. 13. 7 There is that maketh himself poore hauing great riches.

Prou. 23. 6 Eate thou not the bread of him that hath an euill eye, neyther desire his dainty meates.

7 For as though he thought it in his heart, so wil he say vnto thee, Eate and drinke: but his heart is not with thee.

Pro. 25. 14 A man that boasteth of false liberality, is like cloudes and winde without raine.

Eccle. 4. 31 Let not thy hand be stretched out to receiue, and shut when thou shouldest giue.

Eccle. 11. 18 Some man is rich by his care and niggardship, and this is the portion of his wages,

19 In that hee sayth: I haue gotten rest, and now will I eate continually of my goods: yet hee considereth not, that the time draweth neere, that hee must leaue all these thinges to other men, and dye himselfe.

Eccle 20. 14 The gift receiued of a foole shall do thee no good, neither yet of the enuious

uions for his importunity, for he looketh to receiue many things for one, he giueth little and he vpbraideth much, hee openeth his mouth like a Towne Crier: to day he lendeth, to morrow he asketh againe, and such a one is to be hated of God and man.

24 There is that scattereth, and is the more increased: but hee that spareth more then is right surely commeth to pouerty. Prou. 11.

Liberality.

THe liberall person shall haue plenty: and hee that watereth shall bee watered againe. Prou. 11.25

7 There is that maketh himselfe rich and hath nothing. Prou. 13.

14 A gift in secret pacifieth anger and a gift in the bosome great wrath. Prou. 21.

6 Euery man is a friend to him that giueth giftes, Pro. 19.

26 For the righteous giueth and spareth not. Prou. 21.

33 Liberality pleaseth al men liuing, and from the dead restraine it not. Eccle. 7.

23 Who so is liberall in his meate, men shall bleste him, and the testimony Eccle. 31,

of

of his honesty shal be beleeued.

Eccle.18. 33 Become not a begger by making banquets of that thou hast borrowed, and so leaue nothing in thy purse: else thou shouldest slaunderously lye in waite for thine owne selfe.

Contention.

Pro.13.25. The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

Pro.15. 6 The house of the righteous hath much treasure: but in the reuenewes of the wicked is trouble.

16 Better is a little with the feare of the Lord, then great treasure and trouble therewith.

Prou.16. 8 Better is a little with righteousnes, then great reuenues without equity.

Prou.17. 1 Better is a dry morsell if peace be with it, then a house full of Sacrifices with strife.

Eccle.29. 24 The poore mans life in his owne lodge, is better then delicate fare in an other mans.

25 Be it little or much, holde thee contented,

tented, that the house speake not euill of thée.

18 To labour and to be content with that a man hath is a swéete life. Eccle. 40.

Care and hearts Sorrowe.

GIue not ouer thy minde to heauines, and vex not thy selfe in thine owne counsell. Eccle. 30. 21.

22 The ioy of the heart is the life of man, and a mans gladnes is the prolonging of his dayes.

33 Loue thine owne soule, and comforte thy heart: driue sorrow far from thée for sorrow hath slaine many, and there is no profit therein.

34 Enuie and wrath shorten the life, and carefullnes bringeth age before the time.

13 A ioyful heart maketh a chéerfull countenaunce: but by the sorrow of the heart the minde is beaten. Prou. 15.

20 The froward heart findeth no good. Prou. 17.

22 And a sorrofull minde drieth the bones: but a ioyfull heart causeth good health.

Eccle. 38. 18 Of heauines commeth death, and the heauines of the heart breaketh the strength.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted is according to his hart.

20 Take no heauines to heart, driue it away and remember the last ende.

Chapter 4.

Concerning deedes of charitie.

Loue.

Prou. 3. 29. INtend no hurt against thy neighbor, seing he doth dwel without feare by thee.

Prou. 17. 9 He that couereth a transgression seeketh loue: but he that repeateth a matter seperateth the Prince.

17 A friend loueth at al times: and a brother is borne for aduersitie.

Prou. 27. 5 Open rebuke is better than secret loue.

6 The woundes of a louer are faithfull, & the kisses of an enemie are pleasant.

Compaſſion and Almes.

Prou.21. 13

HEe that ſtoppeth his eare at the crye of the poore, ſhall crye himſelfe and not be heard.

9 He that hath a good eye ſhalbe bleſſed, for he giueth of his bread to the poore. Prou.22.

11 Deliuer them that are drawne to death: & wilt thou not preſerue them that are led to be ſlaine? Prou.24.

33 Water quencheth burning fire, and almes taketh away ſinnes. Eccle.3.

1 My Sonne defraud not the poore of his liuing, and make not the needy eyes to waite long. Eccle.4.

2 Make not a hungry ſoule ſorowful, neyther vexe a man in his neceſſitie.

3 Trouble not the heart that is greiued, and deferre not the guift of the needy.

4 Refuſe not the prayer of one that is in trouble: turne not away thy face from the poore.

5 Turne not thine eyes aſide in anger from the poore, and giue him no occaſion to ſpeake euill of thee.

6 For if he curse thée in the bitternes of his soule, his prayer shall be heard of him that maue him.

Prou. 28. 27 He that giueth vnto the poore shal not lacke: but he that hydeth his eyes shall haue many curses.

Eccle.7. 32 Stretch out thy hand to the poore that thy blessing and reconcilliation may be accomplished.

34 Let not them that weepe be without comfort: but mourne with such as moorne.

35 Be not slowe to visit the sicke: for that shall make thée to be beloued.

Lending and borrowing.

Eccle.29.1. HE that will shew mercie, lendeth to his neighbour.

2 Lend to thy neighbour in time of his néede, and pay thou thy neighbour againe in due season.

3 Keepe thy word and deale faithfully with him, and thou shalt alway finde the thing that is necessarie for thée.

4 Many when a thing was lent them reckoned it to be found, and greeued them

them that had helped them.
5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voice: but when they should pay againe they prolonge the terme and giue a careles answere, and make excuses by reason of the time.
6 And though he be able, yet giueth he scarse the halfe againe, and reconeth the other as a thing found: else he deceiueth him of his money, and maketh him an enemie without a cause: he payeth him with cursing and rebuke, and giueth him euill wordes for his good will and deede.
7 There be many which refuse to lend bycause of this inconuenience, fearing to be defrauded without cause.
8 Yet haue thou patience with him that humbleth himselfe, and deferre not mercie from him.
9 Helpe the poore for the commaundements sake, & turne him not away because of his pouertie.
10 Lose thy money for thy brother and neighbours sake, & let it not rust vnder a stone to thy destruction.

Eccle. 35. 19 O how faire a thing is mercie in the time of anguish and trouble: it is like a cloud of raine, that commeth in the time of a drought.

Suretiship.

Eccle. 29. 15 AN honest man is suretie for his neighbour: but he that is impudent forsaketh him.

16 Forget not the friendship of thy suretie: for he hath layd his life for thée.

17 The wicked dispiseth the good deede of his suretie.

18 And he that is of an vnthankfull minde forsaketh him, that deliuered him.

19 Some man promiseth for his neighbour: and when he hath lost his honestie, he will forsake him.

20 Suretiship hath destroyed many a rich man, and remoued them as the waues of the sea: mightie men hath it driuen away from their houses and caused them to wander among strang nations.

21 A

21 A wicked man transgressing the commaundements of the Lord shall fall into suretishyp.

Thankfullnes & Ingratitude.

THou shalt lodge & feede vnthankefull men, and after shalt haue better woordes for the same. Eccle. 29.27.

18 The good things, that are powred on a mouth shut vp, are as messes of meate set vppon a graue. Eccle. 30.

14 Aboue all things giue thankes vnto him that aduanced thée, & replenished thée with his goodes. Eccle. 32.

2 He that is thankfull to them that haue well deserued, offereth fine flower. Eccle. 35.

13 He that rewardeth euill for good, euill shall not depart from his house. Prou. 17.

19 Confidence in an vnthankful man in time of trouble, is like a broken tooth and slyding foote. Prou. 25.

Friendshyp.

A Man that hath friendes, ought to shew himselfe friendly, for a friend is neerer then a brother. Prou. 18.24.

9 As

Prou. 27. 9 As ointment and perfume reioyce the heart: so doth the sweetnesse of a mans friend, by hartie counsell.

Eccle. 6. 7 If thou gettest a friend, proone him first, and bee not hastie to credit him.

8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.

9 And there is some friend that turneth to an enemy, and taketh part against thee, and in contention hee will declare thy shame.

10 Againe, some friend is but a companion at the Table, and in the day of thine affliction, continueth not.

11 But in thy prosperity he will be as thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought low, he will be against thee, and will hyde himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and hee that findeth such a one findeth a treasure.

15 A faithfull friend ought not to

be

bee changed for any thing: and the weight of gold and siluer is not to bee compared to the goodnes of his faith.
16 A faithfull friend is the medicine of life and immortallity, and they that feare the Lord shall finde him.
18 Giue not ouer thy friend for any good, nor thy true brother for the golde of Ophir. Eccle.7.
20 Who so casteth a stone at the birdes, frayeth them away: and hee that vpbraideth his friend, breaketh friendship. Eccle.22.
21 Though thou drewest a sword at thy friend, yet dispaire not: for there may be a returning to fauour.
22 If thou haue opned thy mouth against thy friend, feare not, for there may bee a reconciliation, so that vpbraiding, or pride, or disclosing of secrets, or a trayterous wound doe not let: for by these thinges euery friend will depart.
23 Be faithfull to thy friend in his pouerty, that thou mayst reioyce in his prosperity: Abyde stedfast vnto him in the time of his trouble, that thou mayst bee heyre with him in his

heritage:

heritage: For pouerty is not alwaies to be contemned, nor the rich that is foolish, to be had in admiration.

Reprehention.

Eccle.19.13. REproue a friend least hee doe euill, and if he haue done it, that he doe it no more.

15 Tell thy friend his fault: for often times a slaunder is raised, and giue no credance to euery word.

14 Reproue a friend that hee may kæp his tongue: and if he haue spokẽ, that he say it no more.

16 A man falleth wt̃ his tougne, but not with his will: and who is hee that hath not offended with his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger giue place vnto the law of the most high.

Eccle.20. 1 There is some rebuke that is not comely: againe some man holdeth his tongue and is wise.

2 It is much better to reproue then to beare euill will: & he that acknowledgeth his fault, shal be preserued frõ hurt.

Eccle 31 31 Rebuke not thy neighbour at the wine,

wine, and despise him not in his mirth: giue him no despitefull words, & presse not vpon him with contrary words.

Patience.

THe patient abiding of the righteous shall be gladnes. Prou. 10 28

19 Fret not thy selfe because of the malicious, neither be enuious at the wicked. Prou. 24.

21 If hee that hateth thée be angry, giue him bread to eat: and if he be thirsty giue him water to drinke. Prou. 25.

22 For thou shalt laye coales vpon his head, and the Lord shal recompence thée.

28 A patient man will suffer for a time, and then shal he haue the reward of ioy. Eccle. 1.

29 He will hyde his words for a time, and many mens lippes shall speake of his wisedome.

4 Whatsoeuer commeth vnto thée, receiue it patiently, and be patient in the change of thine affliction. Eccle.

5 For as golde and siluer are tryed in the fire, euen so are men acceptable in the furnace of aduersity.

15 Who

15 Woe vnto you that haue lost patience: for what wil yée doe when the Lord shall visit you,

Prou. 3. 11 My Sonne, refuse not the chastening of the Lord, neither be grieued with his correction.

12 For the Lord correcteth him whome he loueth, euen as the father doth the childe, in whome hee delighteth.

Eccle. 3. 18 Performe therefore thy dwings with méekenes, so shalt thou be beloued of them that are approued.

Humility.

Prou. 16. 19 BEtter it is to be of an humble mind with the lowly, then to deuide the spoyles with the proude.

Prou. 22. 4 The reward of humility and of the feare of God, is riches, and glory, and life.

Eccle. 3. 19 The greater thou art, the more humble thy selfe in all thinges, and thou shalt finde fauour before the Lord.

20 Many are excellent, and of renowne: but the secretes are reuealed vnto

vnto the méeke.

21 For the power of the Lord is great, and hée is honoured of the lowlye.

Sobriety and temperance.

WHen thou sittest to eate with a Ruler, consider diligently what is set before thée. Prou. 23.1.

2 And put thy knife to thy throate, if thou be a man giuen to thy appetite.

3 Bee not desirous of his daintye meates: for it is deceiueable meate.

16 If thou haue found honey, eate that which is sufficient for thée, least thou be ouerfull and vomit it. Prou.25.

28 A man that refrayneth not his appetite, is like a Citty which is broken downe, and without walles.

30 Follow not thy lustes, but turne thée from thine owne appetites. Eccle.18.

31 For if thou giuest thy soule her desires, it shall make thine enemies that enuy thée, to laugh thée to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangell not thy selfe with such company.

Eccl.31. 12 If thou sit at a costly Table, open not thy mouth wide vpon it, and say not, Beholde much meate.

13 Remember that an euill eye is a shrew.

16 Eate modestly that which is set before thee, and deuour not, least thou be hated.

17 Leaue ỹ off first for nurtures sake, and be not insatiable, least thou offend.

Eccle 37. 28 Be not greedy in all delights, and be not too hasty vpon all meates.

29 For excesse of meates, bringeth sicknes, and gluttony commeth into cholorsicke diseases.

30 By surfet haue many perished: but he that dyeteth himselfe, prolongeth his life.

Eccle. 31. 19 How little is sufficient for a man well taught? And thereby he belcheth not in his chamber, nor feeleth any paine.

20 A wholsome sleepe commeth of a temperate belly: he riseth vp in the morning, and is well at ease in himself: but paine in watching, & cholericke diseases, and pangs of the belly are with an vnsatiable man.

21 If

21 If thou hast bẽn enforced to eat, arise, goe foorth and vomit, and then take thy rest: so thou shalt bring no sickenes vnto thy body.

15 Health and strength is aboue all golde, and a whole body aboue infinite treasure. Eccle. 30.

16 There is no riches aboue a sound body. Eccle 38.

17 Death is better then a bitter life, and long rest, then continuall sicknes.

Prudence and discretion.

THe wise in heart shall be called prudent: and the swætnes of the lippes shall increase Doctrine. Prou. 16. 21

22 Understanding is a wel-spring of life to them that haue it: & the instruction of fooles is folly.

23 The heart of the wise guideth his mouth wisely, and addeth Doctrine to his lippes.

7 Blame no man before thou hast enquired the matter: vnderstand first, and then reforme righteously. Eccle. 11.

8 Giue no sentence before thou hast heard the cause, neyther interrupt men

men in the midst of their tales.

Eccle. 13. 10 If thou be called of a mighty man, absent thy selfe: so shall hee call thee the more oft.

11 Please not thou to him, that thou be not shut out, but goe thou not farre off, least he forget thee.

Eccle. 22. 6 A tale out of time, is as Musicke in mourning: but Wisedome knoweth the seasons of correction and Doctrine.

Prou. 25. 17 Withdrawe thy foote from thy neighbours house, least he be weary of thee and hate thee.

Truth.

Prou. 12. 17. HE that speaketh truth, will shew righteousnes: but a false witnes vseth deceipt.

19 The lippe of truth shall be stable forever, but a lying tongue varieth incontinently.

Prou. 23. 23 Buy the truth, but sell it not.

Eccle. 4. 25 And in no wise speake against the word of truth.

28 Striue for the truth vnto the death, and defend Justice for thy lyfe,

and

and the Lord God shall fight for thée against thine enemies.

A good name and fame.

A Good name is to be chosen aboue great riches. Prou 22. 1

25 A wise man shall obtaine credit among his people, and his name shall be perpetuall. Eccle. 37.

9 Many shall commend the vnderstanding of the wise, and his memorie shall neuer be put out nor depart away but his name shall continue from generation to generation. Eccle. 39.

10 The congregation shall declare his wisdome and shew it.

11 Though he be dead he shall leaue a greater fame then a thousand: and if he liue still, he shal get the same.

12 Haue regard to thy name for that shall continue with thee aboue a thousand treasures of golde. Eccle. 41.

13 A good life hath the dayes numbred; but a good name endureth euer.

Chapter 5

The vnaptnes of Fooles to attayne wisdomes diuine Philosophie.

Wsd.1.4. WIsdome cannot enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

Eccle.21. 14 The inner partes of a foole are like a broken vessell, he can keepe no knowledge while he liueth.

15 If an Ignorant man heare a wise word, he will disalow it, and cast it behinde his backe.

19 Doctryne vnto fooles, is as fetters on the feete, and like manacles vpon the right hand.

Eccle.22. 7 who so teacheth a foole wisdome, is as one that gleweth a potsheard together, and as one that speaketh to one which is a sleepe.

10 When he hath tould his tale, hee saith what is the matter?

Eccle.6. 20 How exceeding sharpe is wisdome to the vnlearned, he that is without Iudgment will not remaine with her.

21 Vnto such a one she is a fine touchstone, and she casteth them from her

without

without delay.

22 For they haue the name of wisdome but there be but few that haue the knowledge of her.

24 The wisdome of a learned man commeth by vsing well his vacant time: & he that ceasseth from his owne matters and labour, may come by wisdome. Eccle. 38.

25 How can he get wisdome that houldeth the plough, and he that hath pleasure in the goade and in dryuing oxen, and is occupied in their labours, and talketh of nothing but of the breed of bullockes.

The errors and follyes of fooles which forsake wisdome.

Drunkennes and Gluttony.

VVine is a mocker, & strong drinke is raging: and whosoeuer is deceiued thereby is not wise. Prou. 20.1.

29 To whome is woe? to whom is sorow? to whome is strife? to whome is murmuring? to whom are wounds without cause? and to whome Prou. 23.

is the rednes of the face and eyes?

30 Euen to them that tarry longe at the wine, to them that goe and seeke mixt wine.

31 Looke not thou vppon the wine when it is red, & when it sheweth his colour in the cup, or goeth downe pleasantly.

32 In the ende thereof it will bite like a Serpent, and hurt like a Cockatrice.

33 Thyne eyes shall looke vppon strange women, and thine heart shall speake leaude thinges.

34 And thou shalt be as one that sleepeth in the middest of the sea, and as he that sleepeth in the top of the mast.

35 They haue stryken me shalt ỹ say, but I was not sicke: they haue beaten me, but I knew not when I wakte: therefore will I seeke it yet still.

20 Keepe not company with dronkards & Gluttons.

21 For the drũkard and the glutton shall be poore.

Eccle. 19.

1 A Laboring man that is giuen to dronkenes shall not be rich: and he that contemneth small thinges shal fall by

by little and little.

2 Wine and women leade wise men out of the way, and put men of vnderstanding to reproofe.

25 Shew not thy valiantnes in wine for wine hath destroyed many. Eccle. 31.

26 The furnace proueth the edge in the tempering: so doth wine ỹ hearts of the proud by drunkennes.

27 Wine soberly drunken is profitable for the life of man: what is his life that is ouercome with wine?

28 Wine was made from the beginning, to make men glad, and not for drunkennes.

29 Wine measurably drunken and in time, bringeth gladnes and chéerefullnes of the minde.

30 But wine drunken with excesse, maketh bitternes of mind with brawlings and scouldings.

31 Drunkennes increaseth the rage of a foole till he offend: it diminisheth his strength and maketh woundes.

7 The person that is ful, dispyseth an honey combe: but vnto the hungry soule, every bitter thing is swéet. Prou. 27.

Obstinacie.

Prou.29.1. A Man that hardneth his necke, when he is rebuked, shall sodenly be destroyed, and cannot be cured.

Eccle.3. 29 An obstinate heart shall be laden with sorrowes: and the wicked man shall heape sinne vppon sinne.

Eccle.16. 11 Therefore if there be one stiffe necked among the people, it is marualle if he escape vnpunished.

Eccle.17. 14 Euerie man from his youth is giuen to euill, and their stony heartes cannot become flesh.

Eccle.21. 6 Who so hateth to be reformed, is in the way of sinners: but he that feareth the Lord conuerteth in heart.

Presumption.

Eccle.5.2. FOllowe not thine owne minde, & thy strength, to walk in the waies of thy heart.

3 Neyther say thou how haue I had strength: or who will bring me vnder for my workes: for God the auenger will reuenge the wrong done by thée.

4 And

4 And say not, I haue sinned, & what euill hath come vnto me?
For the Almightie is a patient rewarder, but he will not leaue thée vnpunished.
5 Because thy sinne is forgiuen be not without feare, to heape sinne vpon sinne.
6 And say not the mercie of God is great, he will forgiue my manifould sinnes: for mercie & wrath come from him, & his indignation commeth down vppon sinners.
14 Binde not two sinnes together: for there shall not one be vnpunished. Eccle. 12.

Security.

SAy not thou I will hide my selfe from the Lord, for who will thinke vppon me from aboue? I shall not be knowne in so great an heap of people, for what is my soule among such an infinite nomber of creatures? Eccle. 16, 17
7 Make no tarying to turne vnto the Lord, and put not off from day to day for sodenly shall the wrath of the Lord Eccle. 5.

breake

breake foorth, and in thy security thou shalt be destroyed, and thou shalt perish in the time of vengeance.

Eccle. 18. 23 Thinke vpon the wrath that shal be in the end, and the houre of vengeance, when hee shall turne away his face.

24 When thou hast enough remember the time of hunger: and when thou art rich, thinke vpon pouerty and néed.

25 From the morning vntil the euening the time is changed: and all such thinges are soone done before the Lord.

26 A wise man feareth in all things, and in the dayes of transgression hée kéepeth himself from sinne: but the foole doth not obserue the time.

Prou. 27. 1 Boast not thy selfe of to morrow, for thou knowest not what a day may bring foorth.

Idlenes, and diligence.

Prou. 10. 4 A Slouthful maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in Summer is the son of wisdom: but he that slæpeth in

in harueſt, is the ſonne of confuſion.
5 Deliuer thy ſelfe from idlenes, as a Doe from the hand of the Hunter, and as a bird from the ſnare of the Fowler. Prou. 6.
6 Goe to the Pismyre (O ſluggard) beholde her waies to be wiſe.
7 For ſhee hauing no guide, gouernour or ruler,
8 Prepareth her meate in the Summer, and gathereth her foode in harueſt
9 How long wilt thou ſléepe O ſluggard? when wilt thou ariſe out of thy ſléep?
10 Yet a little ſléepe, a little ſlumber, a little foulding of the hands to ſléep.
11 Therefore thy pouerty commeth as one that trauaileth by the way: and thy neceſſity like an armed man.
11 He that tylleth his land ſhal be ſatisfied with bread: but he that followeth the idle, is deſtitute of vnderſtanding. Prou. 12.
24 The hand of the diligent ſhal beare rule: but the idle ſhal be vnder tribute.
4 The ſluggard vſeth, but his ſoule hath naught: but the ſoule of the diligent ſhall haue plenty. Prou. 13.

Prou.15. 19 The way of a slouthfull man is is a hedge of thornes.

Prou.18. 9 He that is slouthfull in his worke, as euen the brother of him that is a great waster.

Prou.19. 15 Slouthfulnes causeth to fal a sléep,
24 The slouthfull hydeth his hand in his bosome, and will not put it to his mouth againe.

Prou.20. 4 The slouthfull will not plow because of winter: therefore shall he beg in summer but haue nothing.

Prou.21. 17 He that loueth pastime, shall be a poore man.
25 The desire of the slouthfull slayeth him: for his hands refuse to worke.

Prou.22. 13 The slouthfull man saith: a Lyon is without, I shal be slaine in ẏ stréete.
29 Thou séest, that a diligent man in his busines, standeth before kings, and standeth not before the base sort.

Prou.24. 30 I passed by the fields of the slouthful, and by the vineyard of the man destitute of vnderstanding,
31 And loe it was al growen ouer wᵗ thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.

14 As the doore turneth vppon his hindges: so doth the slouthful man vpon his bed. Prou. 26.

16 The sluggard is wiser in his owne conceipt, then seauen men that can render a reason.

Pride.

When pride commeth then commeth shame: but with the lowly is wisedome. Prou. 11.2.

25 The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widow. Prou. 15.

5 All that are proude in heart are an abhomination to the Lord: though hand be ioyned in hand, yet shall he not be vnpunished. Prou. 16.

18 Pride goeth before destruction, and an high minde before the fall. Prou. 18.

6 Boast not thy selfe before the King, and doe not stand in the place of great men. Prou. 25.

7 For it is better that it be said vnto thée, come vp hyther, then thou to bée put lower in the presence of the prince, whome thine eyes haue sæne.

Pro.29. 23 The pride of man shall bring him low: but the humble in spirit shall enioy glory.

Eccle.3. 30 The perswasion of the proude is without remedy, and his steppes shal bee plucked vp: for the plant of sinne hath taken roote in him, and hee shall not be esteemed.

Eccle.10. 12 Why is earth and ashes proude, seeing that when a man dyeth, hee is the heyre of Serpentes, beastes and wormes?

13 The beginning of mans pride, is to fall away from God, and to turne away his heart from his maker.

14 For pride is the originall of sinne, and he that hath it, shall power out abhomination, till at last hee bee overthrowen. Therefore the Lord bringeth the perswasions of the wicked to dishonour, and destroyeth them in the end.

15 The Lord hath cast downe the thrones of the proud Princes, and set vp the meeke in their steed.

16 The Lord plucketh vp the rootes of the proude nations, and planteth the lowly with glory among them.

7 Pride is hatefull before God and man. Eccle.11.

Outward appearance.

COmmend not a man for his beauty, neither despise a man in his outward appearance. Eccle.11. 2.

3 The Bée is but small among the fowles, yet doth her fruite passe in swætnes.

26 The heart of a man changeth his countenaunce, whether it bee in good or euill. Eccle.13.

27 A chearefull countenance is a token of a good heart: for it is a hard thing to knowe the secretes of the thought.

27 A man may bee knowne by his looke, and one that hath vnderstanding may be perceiued, by the marking of his countenance. Eccle.19.

10 Hee that winketh with the eye worketh sorrow. Prou.10.

22 Hee that winketh with the eye imagineth euill: and he that knoweth him will let him alone. Eccle.27.

28 A mans garment and his excelline laughter, Eccle.19.

laughter and going, declare what person he is.

The inconstancy of worldly Pompe and Honour.

Eccle.10.11. HE that is to day a king, to morrow is dead.

Eccle.11. 5 Many tyrants haue sit downe vpon the earth: and the vnlikely hath worne the crowne.

6 Many mighty men haue béene brought to dishonour, and the honorable haue bin deliuered into other mens hands.

Selfe. liking and boasting, or vain-glory.

Prou.3.5 BE not wise in thine owne eies: and leane not to thy owne wisdome.

7 But trust in the Lord with all thy heart, feare him, and depart from euill.

Prou.12. 15 The way of a foole is right in his owne eyes, but hee that heareth counsell is wise.

Prou.16. 2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth

deth the spirits.

6 Many men will boast euery one of his owne goodnes: but who can finde a faithfull man? Prou. 20.

27 It is not good to eate much hony: so to search their owne glory is not glory. Prou. 25.

12 Seest thou a man wise in his own conceipt: more hope is of a foole than of him. Prou. 26.

2 Let another man praise thée, and not thy owne mouth: a stranger and not thy owne lippes. Prou. 27.

11 The rich man is wise in his owne conceipt: but the poore that hath vnderstanding can try him. Prou. 28.

26 He that trusteth in his owne hart is a foole: but he that walketh in wisedome shall be deliuered.

12 There is a generation, that are pure in their owne conceipt, and yet are not washed from their filthynesse. Prou. 30.

2 Bée not proude in the deuice of thine owne minde, least thy soule rent thée as a Bull, eat vp thy leaues and destroy thy fruite, and so thou bee left as a dry trée in the wildernes. Eccle. 6.

5 Iustifie

Eccle.7. 5 Iustifie not thy self before the Lord, for he knoweth thy heart: and boast not thy wisedome in the presence of the King.

Rashnes.

Prou.14.15. The foolish will beléeue euery thing: but the prudent will consider his steppes.

16 A wise man feareth, and departeth from euill. but a foole rageth and is careles.

17 Hee that is hasty to anger, committeth folly, and a busie body is hated.

Prou.18. 13 He that aunswereth a matter before he heare it, it is folly and shame to him.

Prou.29. 20 Séest thou a man hasty in his matters? there is more hope of a foole than of him.

Eccle.4. 29 Be not hasty in thy tongue, neyther slacke and negligent in thy workes.

Eccle.5. 16 Doe not rashly, neither in small thinges nor great.

Eccle.8. 15 Trauaile not by the way with him

him that is rash, least he doe thee iniurie: for he followeth his owne wilfulnes, and so shalt thou perish through his folly.

4 He that is hastie to giue credit, is light minded. Eccle. 19.

20 My sonne doe nothing without aduisement: so shall it not repent thee after the déede. Eccle. 32.

Inconstancie.

BE not caryed about with euery wind, and go not into euery way: for so doth the sinner that hath a double tongue. Eccle. 5. 9.

Busiebodies.

HE that passeth by & medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares. Prou. 26. 17.

10 My sonne, meddle not with many matters, for if thou gaine much, thou shalt not be blamelesse, and if thou follow after it, yet shalt thou not attaine it, neyther shalt thou escape, though thou flée from it. Eccle. 11.

Eccle.21. 25 The lips of talkers wil be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

Eccle.29. 21 He that medleth much with other mens busines, is tangled in controuersies.

Anger.

Prou.12.16. A Foole in a day shall be knowne by his anger: but he that couereth shame (or which hydeleth his affeation) is wise.

Prou.14. 29 He that is slowe to wrath, is of great wisdome; but he that is of a hastie minde exalteth folly.

Prou.15. 18 An angry man stirreth vp strife, but he that is slow to wrath appeaseth strife.

Prou.16. 32 He that is slow to anger is better than the mighty man: and he that ruleth his owne minde, is better than he that winneth a Cittie.

Prou.17. 12 It is better for a man to meete a Beare robbed of her whelpes, than a foole in his folley.

11 The discretion of a man deferreth his anger: and his glory is to passe by an offences. Prou.19.

19 A man of much anger shall suffer punishment: and though thou deliuer him, yet will his anger come againe.

24 Make no friendship with an angry man, neyther goe with the furious man, Prou. 22,

25 Least thou learne his wayes, and receiue destruction to thy soule.

3 A stone is heauie, and the sand waighty: but a fooles wrath is heauier then them both. Prou.27.

Anger is cruell, & wrath is raging, but who can stand before enuie?

22 A furious man aboundeth in transgression. Prou.29.

27 Wicked anger cannot be iustified for his rashnes in his anger shall be his destruction. Eccle.1.

16 Striue not with him that is angry, and go not with him into the wildernes, for bloud is nothing in his sight, and where there is no helpe, he will ouerthrow thée. Eccle.8.

24 As the vapour and the smoake goeth before the fier, so angry words Eccle.22,

rebukes and threatnings goe before bloudshed.

Eccle. 27. 30 Dispight and anger are abhominable things, and the sinfull man is subiect to them both.

Eccle. 28. 10 As the matter of the fier is, so it burneth, and mans anger is according to his power: & according to his riches his anger increaseth: and the more vehement, the anger is, the more is he inflamed.

Hatred and mallice.

Prou. 10. 12. HAtred stirreth vp contentions: but loue couereth all trespasses.

Prou. 14. 30 The wicked shall be cast away for his mallice.

32 And the enuie is the rotting of his bones.

Prou. 23. 17 Let not thy heart be enuious against sinners: but let it be in the feare of the Lord continually.

Prou. 26. 24 He that hateth will comfort with his lippes, but in his heart he layeth vp deceipt.

25 Though he speake fauourably, beleeue him not: for there are seauen abhominations in his heart.

26 Hatred

26 Hatred may be couered by deceipt: but the mallice thereof shal be discouered in the congregation.

8 The enuious man hath a wicked looke: he turneth away his face and dispyseth men. Eccle. 14.

Reuenge.

SAy not thou I recompence euill: but waite vpon the Lord, and hee shall saue thee. Prou. 20. 22

29 Say not, I wil doo to him, as he hath done to me, I will recompence euery man according to his worke. Prou. 24.

1 For he that seeketh vengeance, shall find vengeance of the Lord, and he wil surely keepe his sinnes. Eccle. 28.

2 Forgiue thy neighbor the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest.

3 Should a mã beare hatred against man, and desire forgiuenesse of the Lord?

4 He will shew no mercie to a man which is like him selfe: and will he

aske forgiuues of his owne sinnes.

5 If he that is but flesh nourish hatred, and aske pardon of God, who will intreate for his sinnes?

6 Remember the end and let enmity passe, imagine not death and destruction to another through anger, but perseuere in the commaundements.

7 Remember the commaundements, so shalt thou not be rigorous against thy neighbour: consider diligently the couenant of the most high, and forgiue his ignorance.

8 Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

Contention.

Prou. 3. 30 STriue not with a man causeles, when he hath done thee no harme.

Pro. 6. 19 The Lord hateth him, that raiseth vp contentions among brethren.

Prou. 16. 28 A froward person stirreth vp strife: and a tale-teller maketh diuision among

mong Princes.

1 Better is a dry morsell if peace be with it, then a house full of sacrifices with strife. Prou.17.

14 The beginning of strife, is as one that openeth the waters: therefore before the contention be medled with, leaue off.

19 He loueth transgression, that loueth strife: and he that exalteth his gate seeketh destruction.

19 A brother offended is harder to winne then a strong Citie, and their contentions are like the barre of a palace. Pro.18.

3 It is a mans honour to cease from strife: but euery fole will be medling. Prou.20.

8 Goe not forth hastily to strife, least thou knowe not what to doe in the end thereof, when thy neighbour hath put thee to shame. Pro.25.

20 Without wood, the fire is quenched, and without a tale-bearer strife ceaseth. Prou.26.

21 As the coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.

Prou.29. 9 If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

Eccle.8. 1 Striue not with a mighty man least thou fall into his hands.

2 Make no variance with a rich man, least he on the otherside weigh downe thy weight: for gold and siluer hath destroyed many, and hath subuerted the hearts of Kings.

3 Striue not with a man that is full of words, and lay no sticks vpon his fire.

Eccle.28. 11 An hasty brawling, kindleth a fire, and a hasty fighting sheddeth blood.

Eayes-droppers.

Eccle.21.22 A Foolish mans foote is soone in his neighbours house: but a man of experience is ashamed to looke in.

23 It is the point of a foolish man to harken at the doore: for he that is wise will be grieued with such dishonour.

4 A foole will pëepe in at the doore into the house: but he that is well nurtured will stand without.

An

An Enemy.

TRust neuer thy enemy: for like as Iron rusteth, so doth his wickednes. Eccle.12. 10

11 And though he make much crouching and knéeling, yet aduise thy selfe and beware of him, and thou shalt bee to him as one that wipeth a glasse, and thou shalt know that all his rust hath not béen well wiped away.

12 Set him not by thée, least hee destroy thée, and stand in thy place.

13 Neither set him at thy right hand, least he séeke thy roome, and thou at the last remember my wordes, and pricked with at my sayings.

16 For a season he will bide with thée: but if thou stumble, he tarrieth not.

17 An enemy is swéet in his lips: hée can make many good words, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thée into the pit: and if he may finde opportunity, he will not be satisfied with bloud.

18 If aduersitie come vpon thée, thou shalt

shalt finde him there first, and though he pretend to help thée, yet shall he undermine thée: he will shake his head, and clap his handes, and will make many words, and disguise his countenance.

Chapt. 6.

The vengeance and punishment threatned to those which forsake wisdome, and follow their follies.

Prou. 1. 24. O yé foolish, because I haue called and yé refused, I haue stretched out my hand, and none would regard:
25 But yé haue despised all my counsell, and would none of my correction.
26 I will also laugh at your destruction, and mocke when your feare commeth.
27 When your feare commeth lyke sodaine desolation, and your destruction shall come like a whirle winde: when affliction and anguish shal come vpon you.
28 Then shall they call vpon mée, but I will not answere: they shal séeke

me

me early, but they shall not finde mee, because they hated knowledge, and did not chose the feare of the Lord.

22 His owne iniquity shall take the wicked himselfe, and hée shall bee holden with the cordes of his owne sinne. Prou.5.

23 He shal dye for fault of instruction, and shall goe astray through his great folly.

35 For he that sinneth against mee, hurteth his owne soule: and all that hate me, loue death. prou.8.

Therefore the house of the wicked shall be destroyed: but the Tabernacle of the righteous shall flourish.

The reward which wisedome promiseth to those that imbrace her.

WHen Wisedome entereth into thy heart, and knowledge delighteth thy soule. prou.2,10.

11 Then shall Counsell preserue thée, and vnderstanding shall kéepe thée.

12 And deliuer thee from the euill way,

way, and from the man that speaketh frowarde things.

Prou.3. 25 Thou shalt not be afraide for any sodaine feare, neither for the destruction of the wicked when it commeth.

26 For the Lord shall be thine assurance, and shall preserue thy foote from taking.

Prou.4. 8 Exalt wisedome, and she shall exalt thée: she shall bring thee to honour, if thou imbrace her.

9 She shall giue thée a comely ornament vnto thy head: yea, she shal giue thee a crowne of glory.

Prou.8. 34 For hee that findeth me, findeth life, and shall obtayne fauour of the Lord.

Eccle.4. 11 I will receiue them that séeke me, and will goe before him in the way of righteousnes.

12 He that loueth me loueth life: and they that seeke life in the morning shal haue great ioy.

13 He that keep me shal inherite glory: for vnto whome I enter, him the Lord will blesse.

14 They that honour me shall be the seruauntes of the holy one: and them that

that loue me, the Lord doth loue.

15 Who so giueth eare to mee, shall Iudge the nations: and hee that commeth vnto me shall dwell safely.

16 He that is faithfull vnto me, shal haue me in possession, & his generation also shall possesse me.

1 Therefore my Sonne, keep and forget not thou my law, but let thy heart keep my commandements. Prou. 3.

2 For they shall increase the length of thy daies, and the yeeres of life, and thy prosperity.

3 Let not mercy and truth forsake thee: binde them on thy necke, and write them vpon the table of thy hart.

4 So shalt thou finde fauour, & good vnderstanding, in the sight of God and man.

22 Come then vnto me all yee that be desirous of me, and fill your selues with my fruites. Eccle. 24.

23 For the remembrance of mee is sweeter then honey, & my inheritance sweeter then the honey combe: the remembrance of mee endureth for euermore.

24 They that eate me shall haue the more

more hunger: and they that drinke me shall haue the more thirst.

25 Who so harkeneth to me shall not come to confusion, and they that work by me shall not offend: they that make me to be knowne shall haue euerlasting life.

26 All these thinges, (that I haue declared to thee) are the booke of life, and the couenant of the most high God, and the knowledge of the truth, and the Law that Moses in the precepts of righteousnes, commanded for an heritage vnto the house of Iacob, and the promises pertaining to Israell.

27 Bee not weary to behaue your selues valiantly with the Lord: that he may also confirme you: cleaue vnto him, for the Lord Almighty is but one God, and beside him, there is no other Sauiour.

Beholde, how that I haue not laboured for my selfe onely, but for all them that seeke Wisedome.

FINIS.